

02460. Lutzenberger, Franz. Friedrich Zöllner, spiritualism, and four-dimensional space. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1977, 19(4), 195-214. 19 refs

In 1877-1878, the astrophysicist Friedrich Zöllner undertook a scientifically motivated investigation of spiritualistic phenomena with the American medium Henry Slade. At a visit in Great Britain in 1875 he had met Crookes and other spiritualists and had become acquainted with such manifestations. With his experiments he intended to prove a rather speculative theory of a four-dimensional space which had developed out of his considerations about the impossibility of bringing to congruity symmetric bodies in our concrete space, an idea which can be traced back to Kant. Zöllner made efforts to design experiments with enduring results which were caused unequivocally paranormally—in his terms four-dimensional—efforts; among others we find the famous knot-test. His reports contain descriptions of about fifty manifestations. In his opinion the proper cause of the phenomena were invisible intelligent four-dimensional entities. Zöllner's theory of space and his interpretations indicate his rather mechanical view of life, and show—against his intentions—a strong influence from scientific naturalism. Eventually an effort is made to outline some pre-conditions for such investigations at these times by a comparison between Germany and Great Britain. - DA/G.H.

02461. Renninger, Mauritius. An actually existent fourth dimension of space as a model for the explanation of psychokinetic phenomena? *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1977, 19(4), 215-226. 2 figs; 10 refs

By model considerations between spaces of dimensions differing by unity the author tries to demonstrate that the hypothesis of an actually existent fourth dimension of space—as formulated just a hundred years ago by the German astrophysicist Friedrich Zöllner—is able to bring most of the psychokinetic phenomena nearer to a physical understanding than any other initial point. - DA

#### ITALIAN LANGUAGE

(Editor: Paola Giovetti)

#### LUCE E OMBRA

02462. Ludwiger, Jillobrand von. Personally verified apport phenomena. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 173-180. 11 refs

Account of the physical medium Jons Dave, who was particularly endowed with the ability to produce apport phenomena. As with some other mediums, Dave's paranormal capacities developed after an accident during the war: he was seriously wounded, with the destruction of hypophysis. Von Ludwiger relates some very specific and interesting personal experiences with Dave and describes his clairvoyance capacities. This material is from his still unpublished book. Today Dave does not work as a medium; he is a painter and healer. - DA

02463. Marabini, Enrico. Man's being between determinism and free-will. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 181-188. 10 refs

Discussion of determinism and free will. Marabini considers the modern scientific trends of biology, neuroendocrinology, and of some currents of academic psychology, and points out that all these conceptions can describe a

part -- and only a part -- of human reality. In fact, when man considers himself as a living being in the matrix of the universe, he realized the significant and conscious reality of his existence. Humans understand that both these views are real, even if in order to be communicated they need different methods.

In particular states of consciousness, humans can activate his symbolic and intuitive functions, expand into irrational (extrarational), realms and enter into realities completely different from the biophysical and rational world.

A human being is subject to biophysical and biopsychical laws, and in this sense his life is determined. But in the "horizontal" position where causes and effects are at the same level, he can catch a glimpse of a "vertical" dimension. Participating in the harmony of universe, free from materiality, man can reach the real freedom of spirit. - DA

02464. Ravaldini, Silvio. On mediumship. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 189-196.

In this article the author points out the circumstances which, in the field of mediumship make the scientific control of the medium and his or her phenomena difficult and sometimes impossible. He reviews some materialization phenomena and cases of direct voice in which he was present, cites the hypothesis of "disintegrated personalities" and intends to deal on another occasion with this subject, in order to see if an alternative hypothesis could explain phenomena of an apparently spiritistic nature. - DA

02465. Morrone, Cobaltina. On the frontier of parapsychology. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 197-201.

The author identifies "border-parapsychology" with a particular aspect of parapsychology that deals with humanity in toto and human destiny, trying to face the intriguing and age-old problem of survival through the quantitative and qualitative analysis of the full range of paranormal phenomena -- those that are rationally explainable by positivistic hypotheses, and those that unfortunately are nearly always ignored, which do not have any logically and rationally acceptable justification and seem to support the hypothesis of survival after death. In particular he points out mediumistic phenomena at a high level, both physical and intellectual, and recalls some personal experiences. - DA

02466. Iannuzzo, Giovanni. History and the myths of parapsychology. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 202-219. 37 refs

The author analyzes some problems in the history of parapsychology, such as the origins of spiritualism, the foundation of psychical research, and the advancement of experimental parapsychology. He suggests that many of the current opinions -- expressed by a number of students -- about the history of parapsychology are misrepresentations. There exists a "mythology" of the history of parapsychology that must be modified and corrected. Therefore, he emphasizes the importance of historical researches in the field of parapsychology. - DA

#### METAPSICHICA RIVISTA ITALIANA DI PARAPSIKOLOGIA

02467. Assennato, Pericle. Our research (and our soul). *Metapsichica Rivista Italiana di Parapsicologia*, 1971 (Jul/Dec), 26(3/4), 101-103.

The author summarizes the principal trends in the field of parapsychological research. He reminds us that in

## Parapsychology Abstracts International

03055. Costa, Alfonso. About the visions of dying persons and survival. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 260-270. 15 refs

The attention recently addressed to near-death experiences has confined to the background a phenomenon to which much more attention was paid in the past: that of visions of dying persons. Reconsidering once again two books which can be considered as classics of this matter, the author re-opens a discussion about this specific phenomenon. He classifies deathbed visions in four classes: (1) visions of dead people whose death was known to the dying person; (2) visions of dead people whose death was unknown to the dying persons but not to the present ones; (3) visions of dead people whose death was unknown both to the dying persons and to the present ones; (4) collective visions shared by both the dying person and the one who is looking after him or her. In considering the typical characteristics of these classes and in trying to explain the facts, both naturalistic and spiritistic hypotheses are discussed. Finally, the possibility is suggested that sometimes alien "beings" able to induce psychic experiences are truly present. - DA

03056. Iannuzzo, Giovanni. The fifth parapsychological meeting in Bologna. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 271-275.

On May 9-10, 1987, the Parapsychological Study Center-CSP-held its fifth meeting in Bologna. The author presents a critical synthesis of the works presented for the occasion by the various researchers. The most important was the debate held by the scholars belonging to the two parapsychological movements: the positivists and the spiritualists. - DA

03057. Simone, Giorgio di. Jacopo Comin: Evidence on the "Entity A" case. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 276-281.

In this article, the author relates Jacopo Comin's opinion about the "Entity A," in particular as concerns all the data leading us to consider such an entity as most likely independent from the medium and from people assisting at the séance. In one of his letters Comin wrote: "We are in the presence of a Teacher in the highest sense of the word, who undertook the burden of an high spiritual teaching for the few able to understand it." - DA

03058. Ravaldini, Silvio. The Riccardi case: A "drop-in" communicator. *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 307-319. 2 figs; 7 refs

The author brings to our attention a case of spiritistic identification. In fact, during a séance held in 1948 a drop-in communicator told the sitters he was a priest who died in Canton, Ohio in 1929. In telling his name the communicator added he was shot dead by a woman inside his church. Successively in 1949 and 1950, always as a drop-in communicator, he confirmed what was previously said but used different words. Researches made in America by Dr. Stevenson's assistant proved the communicator told the truth, i.e., a priest having the same name was shot dead in a church in the same year the communicator told. The article goes on with a detailed analysis, made by the author, about a possible explanation of facts besides the spiritistic one: cryptomnesia, psychometry, and so on. There is the very interesting appendix signed by Dr. M. Biondi in which the above story is viewed from a more materialistic parapsychological point of view. - DT/R.A.W.

03059. Garzia, Pierangelo. Survival: Belief or research? *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 320-324.

Three hundred years ago, the Italian scientist and man of letters Francesco Redi (1626-1698) exploded the traditional doctrine about spontaneous generation. In the same way, psychic researchers in the 20th century are engaged in exploding the traditional doctrine of conscience as a brain chemical product. Psi phenomena, in their complex whole, show conscience as able to much further extend itself in connection with those activities allowed by brain activity. Furthermore, conscience could be preexistent to the formation of the biological human organism and may survive its disintegration.

The survival theme has always been the domain of faith. For the first time in human history, thanks to psychic research, the survival theme develops from objective facts and rational considerations. Even if, historically, parapsychology can be considered as an "ibridum," form came out from the meeting of religious need and the scientific one. In fact, without this hotchpotch of belief and research, parapsychology would have never been born. Actually we absolutely need a certain part of faith to have the possibility of demonstrating survival for sure without feeling ashamed about it. For mutual admission happens in every knowledge field. Without faith we cannot go further--it being impossible to follow the glimpse of initial purpose. Without continuous, ceaseless, tireless research, we would already be dead. - DA

03060. Marabini, Enrico. Psi phenomena: Normal or paranormal? *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 325-336. 14 refs; 1 table

By this report, the author confronts a basic theme in order to obtain a refitting of the whole problem coming out of the study of psi phenomena, starting from the consideration that psi is an event resulting from an expression of human behavior and considering people as animated systems. The author presents a "classifications" conception. He explains what a psi phenomenon is and gives the basis of what particular characteristics such that an event can be considered and classified in this way. Next he discusses the theme. Firstly, he talks about "normality" through its different meanings: a "fixed rule" and a "constitutive rule." This last is the only one which offers the possibility of rationally facing the "normality" argument (and respectively the "abnormality" one) about certain types of events or about certain well-defined human behavior situations. Then he analyzes the word "paranormal" and all the definitions deriving from it that are used to qualify parapsychological discipline. Returning to human behavior, the author points out that to every behavior state there is a corresponding coherent conscious state. Although these are different knowledge positions in themselves, every state is a normal and natural event. Since "psi behavior" is an altered state of consciousness, the information and realistic contents involved are necessarily normal expressions of that particular behavior state. Therefore, the uncommonness in the phenomena does not mean they are not normal or deviate or paranormal or supernatural. Rationally it can be asserted that the laws subtending the psi phenomena must be necessarily different from those orthodox science considers and applies in studying other types of natural events. The parapsychologists' work is to identify them. Otherwise, in order to obtain concrete results, it is necessary to the research to study the problem from a different point of view. - DA

03061. Simone, Giorgio di. Metaphysical reality: The spirit "program." *Luce e Ombra*, 1987 (Oct/Dec), 87(4),

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03061. Simone, Giorgio di. Metaphysical reality: The spirit "program." *Luce e Ombra*, 1987 (Oct/Dec), 87(4),

where a materialized entity writes or talks in a language perfectly unknown to the medium holding the séance. To underline this peculiar event, the author presents some documented examples. The article starts with the phenomenology of Laura Edmonds obtained during her séances in New York. She was able to talk fluently in languages she absolutely did not know, so that the researchers considered the possibility of an outside possession. We read about Major Tudor Pole who was able to talk and understand Persian, a language absolutely unknown to him. The article describes Thérèse Neumann who, during her mystic raptures, used to talk in Aramaic, perfectly recognized as the real Christ language by the scholars who had the possibility to assist her. "Nephentes" materialized herself during the séances held by E. D'Esperance. She was able to write a message in the memo book of a researcher assisting in the séance. In the end of the article we read of an ancient poem corrected for a better comprehension by the "Confucius" entity. This request came from Doctor Whymant during a sitting with the medium Valantine. The author ends the article by saying that during his life he had the opportunity to attend many xenoglossy manifestations where many languages and dialects were spoken. He is sure that such languages were unknown to present people, and for this reason he is perfectly sure of the autonomy of the entities. - DA

03049. Ravaldini, Silvio. In memory of Gastone De Boni. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 205-208.

On the 23rd of September 1986 Gastone De Boni left us, having finished his human experience. Only after having put in order all the material he left us will we fully understand the importance of his wide knowledge. De Boni's aim was knowledge of the psyche--that defined by Myers as "the subliminal self" and evidenced in his book, *Human Personality and Its Survival of Bodily Death*. We must not forget that Myers was considered a teacher by De Boni. In fact, he wrote: "In this psychic microcosm we only can catch a glimpse of the power and shining of psychic macrocosm." As a follower of Jung's thought, he rationally examined the possibilities of the psyche under its different appearances, and he once said: "Our position makes us fight in favor of an idea, which, even if it grows and finishes under the control of pure thought, must and will have an important place in human life." - DA

03050. Giovetti, Paola. Near-death experiences in other cultures. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 209-213.

Dr. Giorgio Fonzo is a medical doctor who for many years worked for the World Health Organization, being constantly in touch with Moslem people. On several occasions he had the opportunity to deal with persons who were near death and to listen to their impressions. They reported experiences that were very similar to the ones reported by so many people of different religions, which have been collected all over the world in recent years. Dr. Fonzo's patients reported out-of-body experiences and "tunnel experiences," visions of beautiful places and of a marvelous light, encounters with dead friends or relatives, etc. Those who are familiar with the specialized literature will recognize in Dr. Fonzo's material some transcultural elements of great interest. - R.A.W.

03051. Iannuzzo, Giovanni. Studies of the history of parapsychology in Italy from 1982 to 1986: A report and a critical revision. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 214-225. 46 refs; 1 table

After a detailed review of the most important Italian

parapsychology journals in order to better analyze the way scientific research has been carried on from 1982-1987, the author thinks more scholars are interested in pursuing studies in this field. His research examines the quantitative data at our disposal that specifies which research areas are the most studied, and he suggests a way to improve such researches qualitatively. - DA

03052. Ravaldini, Silvio. Daniel Dunglas Home. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 226-244. 54 refs

It is not easy to discuss all the different phenomena Daniel D. Home produced during his life, especially the physical ones. Therefore the author has put in evidence only three of them: the telekinetic phenomena produced on an accordion, those concerning levitations, and the fire-immunity ones. The accordion was playing while the medium was holding it on the side with no keys, but it was playing as well as when anybody was touching it. This peculiar phenomenon was fully described by trustworthy people. In addition, a journalist for the *Times* was not able to find any trick. Home's ability to hold burning coals in his hands was confirmed by scholars such as Sir William Crookes and Charles Richet. The author describes Home's levitations in more detail, especially the one at Ashley House where Home went out one window and came back in another. In considering every side of the problem, the author thinks these phenomena actually took place. He proposes that the phenomena Home produced are still happening nowadays, for example, those produced by Roberto Setti, the Florence medium. - DA/R.A.W.

03053. Heim, Albert. Death from falls. (Trans. by Paola Giovetti.) *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 245-252.

This article was written in 1892 by the Swiss geologist, Dr. Albert Heim, and published in the *Bulletin* of the Swiss Alpine Club. The author describes his personal experiences and those of several persons who nearly died because of mountain falls. Their sensations and visions were wonderful: They felt no fear, no pain. Sensations of peace, well-being, and beautiful visions were common. This is very similar to modern near-death experiences, and in this sense Dr. Heim's analysis is really a pioneer one and worthy of note. - DT/R.A.W.

03054. Giroladini, William. Parapsychology and research. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 253-259. 7 refs

The author critically debates the proposal many researchers have advanced to reevaluate the study of spontaneous ESP-PK phenomena. Many believe that spontaneous phenomena are more repeatable and of a "superior quality" than the results obtained in the laboratory using the traditional experimental criteria derived from the normal sciences. Giroladini thinks that all the existing studies of spontaneous cases overlook the problem of chance coincidence. Because of this, it is not possible to know if the collected events are mainly "true" or "spurious." Therefore, the study of spontaneous events runs the risk of being worthless because of this underlying ambiguity. The author proposes that the study of spontaneous events must be made following a method which makes it possible to evaluate the probability of chance coincidences. The phenomena that seem most suitable could be hallucinations in connection with the death of a relative. If this proposal is accepted by scholars, then it would be possible to increase our knowledge of paranormal phenomena by concentrating the study on the less polluted phenomena instead of the spurious ones. - DA/R.A.W.

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help. Proceeding further is not allowed by the old rules of a worn-out game but one must look to "new" and internally oriented approaches. In order to overcome the impasse it is necessary to realize that both infinite and purest causality are laying traps for us, but we must claim the centrality of a self-conscious ego which, interacting with our self, suggests a coherent identity and then an inimitable oneness of the experience of evolution. This conception is looming on the horizon, and "unitary" law and both official science and all the other types of knowledge are converging on it. Perhaps this last indication could make us reach beyond the changing and temporary appearance of the phenomenological chaos to the harmonic equilibrium of a universal conscience linked to absolute and eternal values. But how shall we find the head of the skein? In the end, a fairy tale will perhaps lead us to a possible "key" able to give us answers to this last question in order to allow us to reach a different "reading" of everyday reality. - DA

03044. Giovetti, Paola. Inquiry on spontaneous phenomena promoted by C.G. Jung. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 124-132.

In 1957, the Swiss paper *Schweizerischer Beobachter* published several articles about paranormal phenomena and asked the readers to send a description of their psi experiences. One thousand two hundred letters, with the description of 1,500 different experiences, were received; the whole material was given to C.G. Jung, whose interest in the subject was well known. Jung, who was at that time 82 years old, examined all the letters and entrusted them to his collaborator, Aniela Jaffé, asking her to make a psychological analysis of the material. The detailed and original analysis of Jaffé was published in 1958 and had a second, wider edition recently. The Italian edition appeared in 1987. The historical reality of the single facts has hardly any interest for Jung and Jaffé, because such events as the ones reported by the readers of the paper have been happening in every time and every place. There is no reason therefore to doubt the single facts. The interesting point is why people continue experiencing the same extraordinary things, and the author's answer is that such experiences—as psychical events—belong to the universal human experience and are in a deep relationship with the basic structure of our psyche. Paranormal phenomena (dreams, visions, intuitions, apparitions of ghosts, precognitions, etc.) show the independence of the unconscious from time and space, and are symbols of the archetype, which is unknowable in itself, and as Jaffé says, gives us the intuition of the unity of Everything existing. - DA

03045. Biondi, Massimo. Man and today's parapsychology, II. *Luce e Ombra*, 1987 (Apr/Jun), No. 2, 133-138.

In this second part [for the first part see PAI: 03033], the author underlines the changes in the parapsychological research field we have had in recent years. While the scholars of the SPR directed their attention to some spontaneous psychic events, nowadays they prefer to work in the laboratory on both perception and paranormal action. The author does not think laboratory research is the best solution to finding an explanation for parapsychology. Furthermore, when we are talking about spontaneous paranormal events it means that such events have been recognized, studied, and qualified as paranormal, but all this is not necessarily true. There are, in fact, still many doubts about the existence of paranormality and on what a paranormal event represents. It would be necessary, therefore, to discover the proper methodology for obtaining a

better knowledge of these phenomena. At this point, the author suggests as follows: (1) crossed knowledge of the investigations made with different methods, (2) study of the apparitions that happened in different ages and the possible influence the culture of the time had on them, (3) check on physical variations concerning the involved place or locality, (4) correlation with other psychosocial events that happened at the same time, (5) study of the reactions of the examined subjects and check up of variations due to the different ages of the involved people. Perhaps all of the above will lead us to completely refuse the paranormality of events, but even if the results will help psychology, medicine, or physics, we will have done something useful - DA/R.A.W.

03046. Simone, Giorgio di. The apparent different ideas in mediumistic "messages" of a high level. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 139-143. 1 ref

The author's response to the article by E. Bianco [see PAI: 03042] published in this journal. Because for many years he has received teachings from Entity "A," he declares that the entities are compelled to adjust their speech to the type of culture present in the assisting group. Therefore, it can happen that a thought so important for humankind as the one that deals with freedom can be misinterpreted. The author tells how "A" has explained that the freedom of the spirits does not exist if one accepts the reality of an omnipresent and omniscient God. There does exist an inner freedom that permits the spirits to become incarnate or not. In fact, we can call freedom, too, the possibility of choosing or not the way of incarnation or of undertaking the material experience in another way. Self-consciousness is perfect at the same moment that the spirit emanating from it is perfect and complete. His knowledge from the beginning, then, is recognized and utilized by the spirit itself during the whole span of his existences. The article ends with a message from Dali—the spiritual guide of the medium of Circle 77—saying: "to make men understand the true sense of their existence . . . It is the duty of those who have reached this knowledge to communicate it. Such a duty is the reason why we feel compelled to communicate with you and that will make you feel compelled to communicate with other people." - DA

03047. Caratelli, Giulio. Speaking in tongues, or glossolalia. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 144-159. 23 refs

Apparently forgotten, but frequently noticed in different contexts that range from mediumistic séances to the sittings of religious groups of the so-called "charismatics," is speaking in tongues. In the ethnological context as well as in the psychiatric one, the phenomenon of "talking languages" or glossolalia has rarely been thoroughly examined by gathering evidence and evaluating its different peculiarities. Often, glossolalia has not been sufficiently distinguished from a similar manifestation called "xenoglossy." In the present work, evidence is examined of their different expressions, both in formalities and in situations. In addition, some psychological and language characteristics that the two have in common are described. - DA/R.A.W.

03048. Ravaladini, Silvio. Xenoglossy. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 160-176. 45 refs

In this article, which is wholly devoted to xenoglossy, various phenomena in which a foreign language is involved are indicated. They range from talking to writing automatisms, from direct voice to direct writing, to cases

where a materialized entity writes or talks in a language perfectly unknown to the medium holding the séance. To underline this peculiar event, the author presents some documented examples. The article starts with the phenomenology of Laura Edmonds obtained during her séances in New York. She was able to talk fluently in languages she absolutely did not know, so that the researchers considered the possibility of an outside possession. We read about Major Tudor Pole who was able to talk and understand Persian, a language absolutely unknown to him. The article describes Thérèse Neumann who, during her mystic raptures, used to talk in Aramaic, perfectly recognized as the real Christ language by the scholars who had the possibility to assist her. "Nephentes" materialized herself during the séances held by E. D'Esperance. She was able to write a message in the memo book of a researcher assisting in the séance. In the end of the article we read of an ancient poem corrected for a better comprehension by the "Confucius" entity. This request came from Doctor Whyman during a sitting with the medium Valiantine. The author ends the article by saying that during his life he had the opportunity to attend many xenoglossy manifestations where many languages and dialects were spoken. He is sure that such languages were unknown to present people, and for this reason he is perfectly sure of the autonomy of the entities. - DA

03049. Ravaldini, Silvio. In memory of Gastone De Boni. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 205-208.

On the 23rd of September 1986 Gastone De Boni left us, having finished his human experience. Only after having put in order all the material he left us will we fully understand the importance of his wide knowledge. De Boni's aim was knowledge of the psyche—that defined by Myers as "the subliminal self" and evidenced in his book, *Human Personality and Its Survival of Bodily Death*. We must not forget that Myers was considered a teacher by De Boni. In fact, he wrote: "In this psychic microcosm we only can catch a glimpse of the power and shining of psychic macrocosm." As a follower of Jung's thought, he rationally examined the possibilities of the psyche under its different appearances, and he once said: "Our position makes us fight in favor of an idea, which, even if it grows and finishes under the control of pure thought, must and will have an important place in human life." - DA

03050. Giovetti, Paola. Near-death experiences in other cultures. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 209-213.

Dr. Giorgio Fonzo is a medical doctor who for many years worked for the World Health Organization, being constantly in touch with Moslem people. On several occasions he had the opportunity to deal with persons who were near death and to listen to their impressions. They reported experiences that were very similar to the ones reported by so many people of different religions, which have been collected all over the world in recent years. Dr. Fonzo's patients reported out-of-body experiences and "tunnel experiences," visions of beautiful places and of a marvelous light, encounters with dead friends or relatives, etc. Those who are familiar with the specialized literature will recognize in Dr. Fonzo's material some transcultural elements of great interest. - R.A.W.

03051. Iannuzzo, Giovanni. Studies of the history of parapsychology in Italy from 1982 to 1986: A report and a critical revision. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 214-225. 46 refs; 1 table

After a detailed review of the most important Italian

parapsychology journals in order to better analyze the way scientific research has been carried on from 1982-1987, the author thinks more scholars are interested in pursuing studies in this field. His research examines the quantitative data at our disposal that specifies which research areas are the most studied, and he suggests a way to improve such researches qualitatively. - DA

03052. Ravaldini, Silvio. Daniel Dunglas Home. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 226-244. 54 refs

It is not easy to discuss all the different phenomena Daniel D. Home produced during his life, especially the physical ones. Therefore the author has put in evidence only three of them: the telekinetic phenomena produced on an accordion, those concerning levitations, and the fire-immunity ones. The accordion was playing while the medium was holding it on the side with no keys, but it was playing as well as when anybody was touching it. This peculiar phenomenon was fully described by trustworthy people. In addition, a journalist for the *Times* was not able to find any trick. Home's ability to hold burning coals in his hands was confirmed by scholars such as Sir William Crookes and Charles Richet. The author describes Home's levitations in more detail, especially the one at Ashley House where Home went out one window and came back in another. In considering every side of the problem, the author thinks these phenomena actually took place. He proposes that the phenomena Home produced are still happening nowadays, for example, those produced by Roberto Setti, the Florence medium. - DA/R.A.W.

03053. Heim, Albert. Death from falls. (Trans. by Paola Giovetti.) *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 245-252.

This article was written in 1892 by the Swiss geologist, Dr. Albert Heim, and published in the *Bulletin of the Swiss Alpine Club*. The author describes his personal experiences and those of several persons who nearly died because of mountain falls. Their sensations and visions were wonderful: They felt no fear, no pain. Sensations of peace, well-being, and beautiful visions were common. This is very similar to modern near-death experiences, and in this sense Dr. Heim's analysis is really a pioneer one and worthy of note. - DT/R.A.W.

03054. Giroladini, William. Parapsychology and research. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 253-259. 7 refs

The author critically debates the proposal many researchers have advanced to reevaluate the study of spontaneous ESP-PK phenomena. Many believe that spontaneous phenomena are more repeatable and of a "superior quality" than the results obtained in the laboratory using the traditional experimental criteria derived from the normal sciences. Giroladini thinks that all the existing studies of spontaneous cases overlook the problem of chance coincidence. Because of this, it is not possible to know if the collected events are mainly "true" or "spurious." Therefore, the study of spontaneous events runs the risk of being worthless because of this underlying ambiguity. The author proposes that the study of spontaneous events must be made following a method which makes it possible to evaluate the probability of chance coincidences. The phenomena that seem most suitable could be hallucinations in connection with the death of a relative. If this proposal is accepted by scholars, then it would be possible to increase our knowledge of paranormal phenomena by concentrating the study on the less polluted phenomena instead of the spurious ones. - DA/R.A.W.



help. Proceeding further is not allowed by the old rules of a worn-out game but one must look to "new" and internally oriented approaches. In order to overcome the impasse it is necessary to realize that both infinite and purest causality are laying traps for us, but we must claim the centrality of a self-conscious ego which, interacting with our self, suggests a coherent identity and then an inimitable oneness of the experience of evolution. This conception is looming on the horizon, and "unitary" law and both official science and all the other types of knowledge are converging on it. Perhaps this last indication could make us reach beyond the changing and temporary appearance of the phenomenological chaos to the harmonic equilibrium of a universal conscience linked to absolute and eternal values. But how shall we find the head of the skein? In the end, a fairy tale will perhaps lead us to a possible "key" able to give us answers to this last question in order to allow us to reach a different "reading" of everyday reality. - DA

03044. Giovetti, Paola. Inquiry on spontaneous phenomena promoted by C.G. Jung. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 124-132.

In 1957, the Swiss paper *Schweizerischer Beobachter* published several articles about paranormal phenomena and asked the readers to send a description of their psi experiences. One thousand two hundred letters, with the description of 1,500 different experiences, were received; the whole material was given to C.G. Jung, whose interest in the subject was well known. Jung, who was at that time 82 years old, examined all the letters and entrusted them to his collaborator, Aniela Jaffé, asking her to make a psychological analysis of the material. The detailed and original analysis of Jaffé was published in 1958 and had a second, wider edition recently. The Italian edition appeared in 1987. The historical reality of the single facts has hardly any interest for Jung and Jaffé, because such events as the ones reported by the readers of the paper have been happening in every time and every place. There is no reason therefore to doubt the single facts. The interesting point is why people continue experiencing the same extraordinary things, and the author's answer is that such experiences—as psychical events—belong to the universal human experience and are in a deep relationship with the basic structure of our psyche. Paranormal phenomena (dreams, visions, intuitions, apparitions of ghosts, precognitions, etc.) show the independence of the unconscious from time and space, and are symbols of the archetype, which is unknowable in itself, and as Jaffé says, gives us the intuition of the unity of Everything existing. - DA

03045. Biondi, Massimo. Man and today's parapsychology, II. *Luce e Ombra*, 1987 (Apr/Jun), No. 2, 133-138.

In this second part [for the first part see PAI: 03033], the author underlines the changes in the parapsychological research field we have had in recent years. While the scholars of the SPR directed their attention to some spontaneous psychic events, nowadays they prefer to work in the laboratory on both perception and paranormal action. The author does not think laboratory research is the best solution to finding an explanation for parapsychology. Furthermore, when we are talking about spontaneous paranormal events it means that such events have been recognized, studied, and qualified as paranormal, but all this is not necessarily true. There are, in fact, still many doubts about the existence of paranormality and on what a paranormal event represents. It would be necessary, therefore, to discover the proper methodology for obtaining a

better knowledge of these phenomena. At this point, the author suggests as follows: (1) crossed knowledge of the investigations made with different methods, (2) study of the apparitions that happened in different ages and the possible influence the culture of the time had on them, (3) check on physical variations concerning the involved place or locality, (4) correlation with other psychosocial events that happened at the same time, (5) study of the reactions of the examined subjects and check up of variations due to the different ages of the involved people. Perhaps all of the above will lead us to completely refuse the paranormality of events, but even if the results will help psychology, medicine, or physics, we will have done something useful - DA/R.A.W.

03046. Simone, Giorgio di. The apparent different ideas in mediumistic "messages" of a high level. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 139-143. 1 ref

The author's response to the article by E. Bianco [see PAI: 03042] published in this journal. Because for many years he has received teachings from Entity "A," he declares that the entities are compelled to adjust their speech to the type of culture present in the assisting group. Therefore, it can happen that a thought so important for humankind as the one that deals with freedom can be misinterpreted. The author tells how "A" has explained that the freedom of the spirits does not exist if one accepts the reality of an omnipresent and omniscient God. There does exist an inner freedom that permits the spirits to become incarnate or not. In fact, we can call freedom, too, the possibility of choosing or not the way of incarnation or of undertaking the material experience in another way. Self-consciousness is perfect at the same moment that the spirit emanating from it is perfect and complete. His knowledge from the beginning, then, is recognized and utilized by the spirit itself during the whole span of his existences. The article ends with a message from Dali—the spiritual guide of the medium of Circle 77—saying: "to make men understand the true sense of their existence . . . It is the duty of those who have reached this knowledge to communicate it. Such a duty is the reason why we feel compelled to communicate with you and that will make you feel compelled to communicate with other people." - DA

03047. Caratelli, Giulio. Speaking in tongues, or glossolalia. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 144-159. 23 refs

Apparently forgotten, but frequently noticed in different contexts that range from mediumistic séances to the sittings of religious groups of the so-called "charismatics," is speaking in tongues. In the ethnological context as well as in the psychiatric one, the phenomenon of "talking languages" or glossolalia has rarely been thoroughly examined by gathering evidence and evaluating its different peculiarities. Often, glossolalia has not been sufficiently distinguished from a similar manifestation called "xenoglossy." In the present work, evidence is examined of their different expressions, both in formalities and in situations. In addition, some psychological and language characteristics that the two have in common are described. - DA/R.A.W.

03048. Ravaldini, Silvio. Xenoglossy. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 160-176. 45 refs

In this article, which is wholly devoted to xenoglossy, various phenomena in which a foreign language is involved are indicated. They range from talking to writing automatisms, from direct voice to direct writing, to cases

03036. A.F.-S.R. Seances at the Esseno Circle. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 16-22.

Short review of the experiences of the members of the Esseno Circle during the activity of the Circle itself. After the first classic seances around a three-legged table, in a short time the phenomenology widened. The guests could have philosophical discussions with the different entities and receive very interesting responses with a personal meaning for the person to whom it was directed.

During one of the seances, different entities presented themselves to the guests and one of these, after the farewells, said it was the last time he would be present because he was ready for reincarnation. As a final greeting all the entities materialized a carved medallion and a fresh rosebud still moist with dew for some guests coming from Bologna and Florence. - DA/R.A.W.

03037. Iannuzzo, Giovanni. Metapsychiatry: The psychiatric approach to the paranormal. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 23-30. 32 refs

The author discusses the concept of "metapsychiatry," a field of psychiatric inquiry that deals with parapsychological phenomena, thanatology, and "psychic healing." He reviews some contributions in this area and briefly analyzes the available literature. He believes that metapsychiatry can suggest some new scientific interpretations of phenomena traditionally included in the definition of "paranormal." - DA/R.A.W.

03038. Giovetti, Paola. Correspondence between C.G. Jung and J.B. Rhine--Father of today's parapsychology. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 31-35.

C.G. Jung was always very interested in parapsychology research and followed with great attention the experiments of J.B. Rhine at Duke University. The two psychologists were in touch and exchanged several letters, which show very clearly Jung's position toward parapsychology. In this article the author reports on a portion of these letters and also on some others in which Jung expresses his ideas about transpersonal problems. - DA

03039. Passanisi, Renzo. Is paranthropology a useless science? *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 36-48. 4 refs

In the past it was thought that anthropology and parapsychology should become more linked. To do so we think parapsychology ought to look more attentively at the data coming from the anthropological research field, while the latter should consider the possibility that magical events are paranormal phenomena too. The possibility has been raised of starting a new discipline acting as an intermediary between these two sciences, a so-called "paranthropology," which would verify the paranormal reality both inside the magic context and the "primitive" cultures. The author thinks that a link between parapsychology and anthropology must be made at a different meeting point. The first branch should test magic phenomena, comparing them with the data from the experimental researches made in laboratory. In fact, looking at the question attentively, the magic event presents itself as a suitable complement to traditional experiments, having the basic characteristics (rituals, intentional effort, predisposition to the preliminary conditions), enriched with the variances missed in laboratory (complete emotivity, interhuman connection, etc.). A comparison between ethnographic records and experiments might, then, supply us with important information, providing that all material is validated in the right way. An inquiry carried out in this

way would assist us in seeing where other phenomena such as divination, psychometry, mediumship, usually not considered by "scientific" parapsychology, fit in. - DA/R.A.W.

03040. Masi, Felice. The magic dimension of archaic-primitive populations. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 49-55.

The author compares magic found among noncivilized peoples and paranormal phenomena found in our industrial civilization. What is the meaning for archaic-primitive people of the magical practices made by the sorcerers, shamans, medicine-men, curanderos, etc.? Western culture is oriented toward the materiality of things. In fact, our personal universe is entirely made of material things we want to have and to use. For the nontechnological cultures, instead, the inside of things, or better yet, their soul, is considered more important. Consequently, for these people, spirits live inside things and sorcerers are the way to reach them. It is very interesting to see how nontechnological people respect nature, at which they arrive by means of the shaman, avoiding useless slaughter, and hunting only for food. We Western people went away from the soul, and it is for this reason that we need the help of psychologists to remove the phantasms who obsess us. - DA/R.A.W.

03041. Masi, Felice. The shaman's mental ability. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 56-61. 11 refs

For archaic-primitive populations, spirits are everywhere and inside everything. They can be benign or adverse, so that people must face this reality if they want to survive. That is the reason why the shaman is so important to them. Only after having known, by means of ecstatic travel, the involved spirit, will the shaman be able to mediate in settling the situation. Therefore, the shaman's own ability is to put himself mentally in contact with the Forces, Powers, and Spirits of the Macrocosm. Even if such travel is done with the help of hallucinogenic drugs, the shaman is not involved by drugs but is able to set himself free because of his training. In this way he reacts to the lack of outside stimuli in becoming receptive to the inside ones. Another way to reach it is given by sensory deprivation, a technique utilized by the hermits in many religions. The important answer coming from these disciplines is that such a technique gives as a final result the emergence of the deepest perceptions. - DA

03042. Bianco, Elena. Problems in mediumistic literature. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 65-71.

Taking the book *Universal Structure and Mediumistic Thought* by Luciano Cuomo, Mariella Fiore, and Francesco Cilento as a starting point, the author draws attention to some problems concerning the literature about extrasensory perception. This branch of literature is never taken into account by official cultural centers. It follows that neither analytic work nor a comparison among the various messages is made. Instead, in order to clarify both their value and authenticity this should be carried out. The three authors of this book specify how to conduct a valid analytical approach to the matter. - DA/R.A.W.

03043. Gradellini, Maurizio. Hatchings for a unitary theory. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 105-123. 6 refs

The underlying problems of humankind are evident even in the physical sciences. Science, after having discovered the illusory and subjective nature in many of its "certitudes" (especially when the brain is thoroughly examined) has reached a "0 point" where even math cannot



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that the strict application of the double-blind method offers the researcher the guarantee of absolute objectivity in estimating results. - DA/R.A.W.

**03616. Rigato, Mario.** The possibility of suggestive influences in certain analgesic effects of magnetotherapy: A boundary problem between parapsychology and unquestioned sciences. *Quaderni di Parapsicologia*, 1986, 17(1), 46-48.

The clinical effects of pulsed magnetic fields are easily controllable by means of radiography and other objective data. On the other hand, the purely analgesic effects declared by the patient are not controllable. Some authors suggest that a placebo effect is present. On this problem an experimental research program is presented to be carried out in collaboration with the Parapsychology Laboratory of The University of Utrecht. The aim is to point out some aspects which could involve academic orthodoxy as well as parapsychology. - DA/R.A.W.

**03617. Bersani, Ferdinando, and Trivisan, Bruno.** Experiences with psycholinguistic PK. *Quaderni di Parapsicologia*, 1986, 17(1), 49-53. 1 ref

Last year we presented a new method that could detect some possible PK effects catalyzed by the interpretation of semirandom acoustic signals recorded on a tape recorder. In a previous study we investigated the possibility of perceiving linguistic patterns in suitable nonlinguistic acoustic events. The two essential conditions in order to obtain such effects were: (a) the availability of sounds that could be listened to over and over again on a tape recorder, and (b) the propensity of the subject to understand that what they are listening to is a linguistic message.

As we showed last year, the hypothesis can be formulated which says that a condition can be produced during the linguistic interpretation that is particularly conducive in order to produce some PK effects by which a "nonintentional" modification of acoustic patterns could result in better equating the acoustic event to a linguistic model produced by the subject's mind. This hypothesis also fits with Stanford's "conformance behavior" model. In our set-up, the physical target of the PK is the electronic device by which the acoustic events are processed.

In other words, our present investigation involves the possibility of detecting some modifications in the electronic "processing" of the acoustic signals previously recorded. In our pilot attempts the subject was requested to listen (using headphones) to suitable signals, and his emotional involvement was monitored via an electronic device called the "oracle," wherein the subject asks the "oracle" to speak about some personal questions. In other words, the acoustic signals can be used as targets for a short projective test in which the subject is particularly involved. In order to improve the psychological connection between the electronic device and the subjects, we introduced some modifications into the circuits with respect to the previous instrumentation, and we also introduced feedback by means of a small light that flashes when the "oracle" speaks. With these modifications we have conducted an extensive investigation with quite a large number of subjects. No PK effect was detected. Nevertheless, experimentation is still going on in order to obtain a very large amount of data. - DA/R.A.W.

**03618. Dettore, Ugo.** A hypothesis of clairvoyance. *Quaderni di Parapsicologia*, 1986, 17(1), 54-60.

We hypothesize a sensoriality in time (past and future) on the pattern of which the sensoriality in space (present), peculiar to the five known senses, would have

formed. The sensoriality in time would be peculiar to all, living and nonliving beings; the one in space would belong only to living beings, even if potentially present in the nonliving ones. Clairvoyance would consist in the sensoriality in time (retrocognition and precognition); clairvoyance in the present, or cryptesthesia, would in reality be a perception of the immediate past, displaced only by a few moments as to the present. On the basis of time sensoriality, it would have formed intuitive thought which is always creative and leads to the evolution of all beings; on the basis of space sensoriality, it would have developed rational thought, which in itself isn't creative but only aims at settling fixed relations, or laws, among beings. The interaction between the two sensorialities and the two forms of thought offers us the whole of reality. - DA/R.A.W.

**03619. Martelli, Aldo.** Experiences of collaboration with certain prestidigitators in the investigation of some presumably paranormal cases. *Quaderni di Parapsicologia*, 1986, 17(1), 61-68.

On several occasions, during our investigations and experimental researches on some supposed paranormal phenomena, we availed ourselves of the collaboration of two conjurors: Vanni Bossi and Alexander. In our opinion, such collaboration is useful and advisable. Obviously, one should consider certain difficulties, deriving, for instance, from the conjurors' engagements.

We agree with Vanni Bossi that it is not enough to have at our disposal a "tout-court" good conjuror. It is also necessary that the conjuror is practiced, not only in conjuring tricks in general, but also with those tricks that "paranormal" subjects could perform.

Thanks to Alexander's collaboration, we investigated a supposed phenomenon of water creation. The subject was a 15-year-old girl. This case proved to be a trick as the girl, thanks to her extraordinary skill, was able to put out the salivary secretion through her imperceptibly half-open lips. We also investigated a case of an 11-year-old boy who had been described as the protagonist of many extraordinary ESP and PK phenomena. In our presence, the boy was able only to make a thermometer mercury rise, by means of a "trick," unconscious perhaps, but soon revealed. Moreover, in 1978, in Milan, Alexander caught Geller bending a key by hand, simulating PK. He was able to reproduce the success in the same way.

We made use of the two conjurors' opinions also in order to examine (as deeply as possible) about 30 experiments. They involved metal bending and of other kinds, selected among over 200 experiments performed during some years with half a dozen "mini-gellers," and with Professor Bersani's collaboration. We chose that experiments because we considered them valid as far as their paranormal "genuineness" was concerned.

In this case, we should be satisfied with the conjurors' posterior judgment that is given on the basis of our account. In fact, we cannot have them at our disposal all throughout the experiment. The explanations for the phenomena, that the conjurors gave separately, partly coincided, partly contrasted, and only two were judged tenable, on the basis of our experimental experience. In some cases, then, the conjurors admitted that, if things had actually gone as we had described, the only explanation they could give was the operator's inattention. - DA/R.A.W.

**03620. Cassoli, Piero.** A contribution to the study of pranotherapy. *Quaderni di Parapsicologia*, 1986, 17(1), 69-89. 43 refs; 1 table

The author, a physician, discusses problems concerning "healers." For many years he has been investigating only

02460. Luttenberger, Franz. Friedrich Zöllner, spiritualism, and four-dimensional space. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1977, 19(4), 195-214. 19 refs

In 1877-1878, the astrophysicist Friedrich Zöllner undertook a scientifically motivated investigation of spiritualistic phenomena with the American medium Henry Slade. At a visit in Great Britain in 1875 he had met Crookes and other spiritualists and had become acquainted with such manifestations. With his experiments he intended to prove a rather speculative theory of a four-dimensional space which had developed out of his considerations about the impossibility of bringing to congruity symmetric bodies in our concrete space, an idea which can be traced back to Kant. Zöllner made efforts to design experiments with enduring results which were caused unequivocally paranormally—in his terms four-dimensional—efforts; among others we find the famous knot-test. His reports contain descriptions of about fifty manifestations. In his opinion the proper cause of the phenomena were invisible intelligent four-dimensional entities. Zöllner's theory of space and his interpretations indicate his rather mechanical view of life, and show—against his intentions—a strong influence from scientific naturalism. Eventually an effort is made to outline some pre-conditions for such investigations at these times by a comparison between Germany and Great Britain. - DA/G.H.

02461. Renninger, Mauritius. An actually existent fourth dimension of space as a model for the explanation of psychokinetic phenomena? *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1977, 19(4), 215-226. 2 figs; 10 refs

By model considerations between spaces of dimensions differing by unity the author tries to demonstrate that the hypothesis of an actually existent fourth dimension of space—as formulated just a hundred years ago by the German astrophysicist Friedrich Zöllner—is able to bring most of the psychokinetic phenomena nearer to a physical understanding than any other initial point. - DA

#### ITALIAN LANGUAGE

(Editor: Paola Giovetti)

#### LUCE E OMBRA

02462. Ludwiger, Jillobrand von. Personally verified apport phenomena. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 173-180. 11 refs

Account of the physical medium Jons Dave, who was particularly endowed with the ability to produce apport phenomena. As with some other mediums, Dave's paranormal capacities developed after an accident during the war: he was seriously wounded, with the destruction of hypophysis. Von Ludwiger relates some very specific and interesting personal experiences with Dave and describes his clairvoyance capacities. This material is from his still unpublished book. Today Dave does not work as a medium; he is a painter and healer. - DA

02463. Marabini, Enrico. Man's being between determinism and free-will. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 181-188. 10 refs

Discussion of determinism and free will. Marabini considers the modern scientific trends of biology, neuroendocrinology, and of some currents of academic psychology, and points out that all these conceptions can describe a

part -- and only a part -- of human reality. In fact, when man considers himself as a living being in the matrix of the universe, he realized the significant and conscious reality of his existence. Humans understand that both these views are real, even if in order to be communicated they need different methods.

In particular states of consciousness, humans can activate his symbolic and intuitive functions, expand into irrational (extrarational), realms and enter into realities completely different from the biophysical and rational world.

A human being is subject to biophysical and biopsychical laws, and in this sense his life is determined. But in the "horizontal" position where causes and effects are at the same level, he can catch a glimpse of a "vertical" dimension. Participating in the harmony of universe, free from materiality, man can reach the real freedom of spirit. - DA

02464. Ravaldini, Silvio. On mediumship. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 189-196.

In this article the author points out the circumstances which, in the field of mediumship make the scientific control of the medium and his or her phenomena difficult and sometimes impossible. He reviews some materialization phenomena and cases of direct voice in which he was present, cites the hypothesis of "disintegrated personalities" and intends to deal on another occasion with this subject, in order to see if an alternative hypothesis could explain phenomena of an apparently spiritistic nature. - DA

02465. Morrone, Cobaltina. On the frontier of parapsychology. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 197-201.

The author identifies "border-parapsychology" with a particular aspect of parapsychology that deals with humanity in toto and human destiny, trying to face the intriguing and age-old problem of survival through the quantitative and qualitative analysis of the full range of paranormal phenomena -- those that are rationally explainable by positivistic hypotheses, and those that unfortunately are nearly always ignored, which do not have any logically and rationally acceptable justification and seem to support the hypothesis of survival after death. In particular he points out mediumistic phenomena at a high level, both physical and intellectual, and recalls some personal experiences. - DA

02466. Iannuzzo, Giovanni. History and the myths of parapsychology. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 202-219. 37 refs

The author analyzes some problems in the history of parapsychology, such as the origins of spiritualism, the foundation of psychical research, and the advancement of experimental parapsychology. He suggests that many of the current opinions -- expressed by a number of students -- about the history of parapsychology are misrepresentations. There exists a "mythology" of the history of parapsychology that must be modified and corrected. Therefore, he emphasizes the importance of historical researches in the field of parapsychology. - DA

#### METAPSICHICA RIVISTA ITALIANA DI PARAPSIKOLOGIA

02467. Assennato, Pericle. Our research (and our soul). *Metapsichica Rivista Italiana di Parapsicologia*, 1971 (Jul/Dec), 26(3/4), 101-103.

The author summarizes the principal trends in the field of parapsychological research. He reminds us that in